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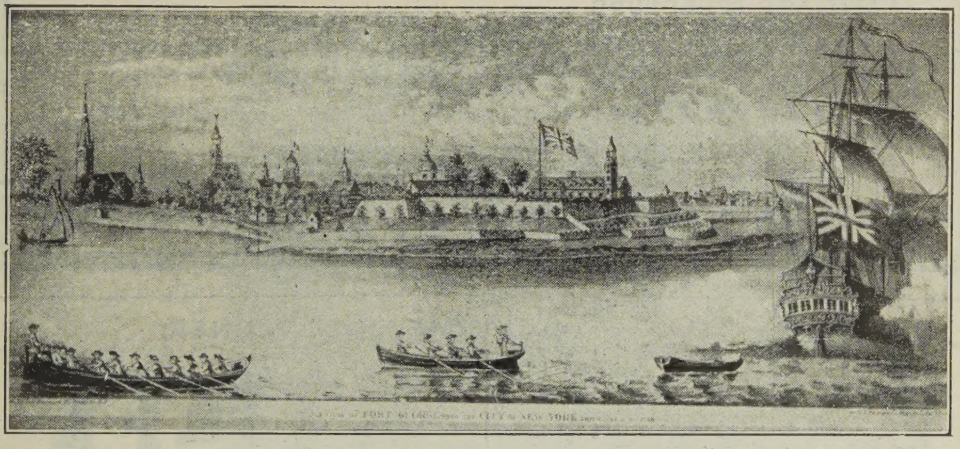
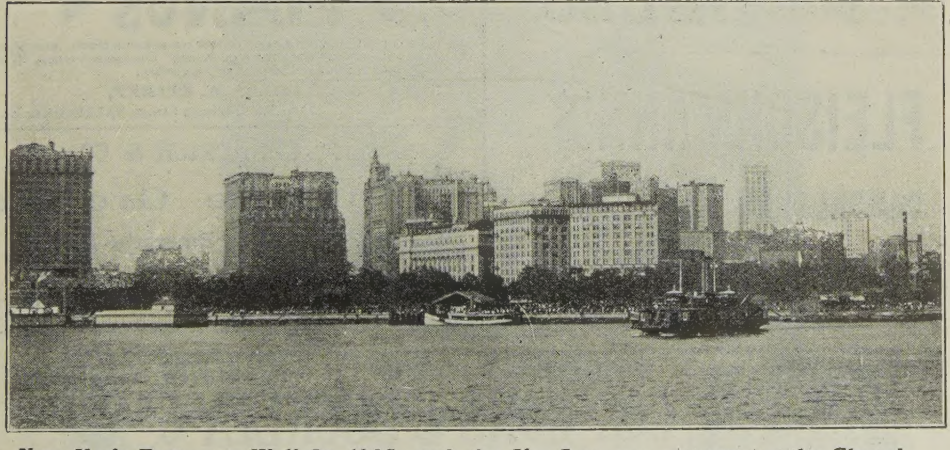
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



New York, Battery to Wall St., 1740, when the Church outtowered Exchange and Capitol.



New York, Battery to Wall St., 1905, with the Sky-Scrapers outtowering the Church.

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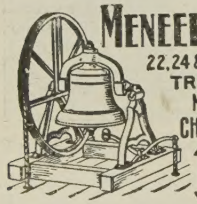

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Of the Church—By the Church—For the Church

Luther League Review

Norway's New King

BY I. S. RUNYON.

AN event of real import in world history is the separation, without bloodshed, of the ancient kingdom of Norway from the government of the Swedish crown. It cannot be said that the Swedish people or the Swedish Government offered no objection to the separation. Both were emphatically opposed to it, in fact. And its peaceful accomplishment, finally, is one of the really remarkable events of the day. There must be, of course, a reason for the Swedes' calmness in the surrender of their claims. Perhaps the statesman will assign one reason, the student of social economy another, and the devotee of science a third. But what could have prevented a bloody contest if the people of both countries had not exhibited that

Haakon VII, King of Norway.

tolerant temper which is the outward expression of a deeply religious and spiritual life? Let any reason that may be assigned, if it is adequate it has its root in the piety, the religious devotion which for generations and centuries has exalted the character and dominated the actions of the people of both these kingdoms.

The people of Norway chose the monarchical form of government, and on November 12, 1905, elected by popular vote Prince Carl, of Denmark, to the throne. The new king succeeds to the name, Haakon VII, his predecessor, King Haakon VI, having died in 1387. The new government was really inaugurated on Saturday, November 25, when King Haakon and Queen Maud made their triumphal entry into the capital city, Christiania. They were escorted to the Storthing, and the King received the official title of Haakon VII. His two-year-old son, Prince Alexander, was given the name of Olaf.

The royal family's leavetaking of the home land and the paternal home (for this the Danish royal palace is, in a very real sense) was characterized by dignity that was all the more impressive because of its simplicity. The Norwegian Storthing, or Parliament, sent a deputation of its members to Copenhagen to formally offer the throne to Prince Carl. King Christian accepted the offer in behalf of his grandson, his reply beginning as follows:

"Representatives of the men of Norway: It has pleased us to accede to the desire of the Norwegian people, and to accept the ancient crown of Norway for our dear grandson, Prince Carl. We cherish full confidence that the Norwegian people, in common with him, have a happy future in store for them."

Turning to the new King and Queen, Christian IX made an address which concluded as follows:

"You, my dear grandson, have here served your Fatherland and King with loyalty. Therefore I am convinced that you will enter on your new and responsible task with good intent, fill worthily your place, and your father and mother, your whole race, the land of the Danish people, and I, your old King and grandfather, will all celebrate this solemn hour with warm feelings. Go with God, my dear grandchildren, from the land and race that bore you to the land and people which have called you, and take the blessing with you of your old King, for you, your race and your deeds, now and forever. Herewith I commend you to God."

The King was born at Charlottenlund August 3, 1872. Of him the Evening Telegram, New York, says:

"The new King is tall, blond and good looking, standing more than six feet high. He has been given an excellent naval education and is well qualified for the position of Admiral of the Danish navy, which appointment he received with the crown. He is the second son of Prince Frederick, formerly Crown Prince of Denmark, and his wife, Princess Louise of Sweden and Norway, and is consequently a nephew of King Edward VII of England. As he married King Edward's youngest daughter, the Princess Maud, he and his wife are first cousins. This fact was regarded as an obstacle to their union at one time. Their marriage occurred in Buckingham Palace on July 22, 1896. The Archbishop of Canterbury officiated.

"Queen Maud is thirty-six years old. She is three years older than her husband. Although small and dark, she is described as being an attractive woman. She is considered the brightest and most charming of the three daughters of King Edward VII and Queen Alexandra. She is said to be a daring driver and huntswoman. Her athletic accomplishments include also skating and bicycling. With all these Her Royal Highness is thoroughly domesticated, and is an excellent wife and mother."

Some Curious Facts

There are some curious facts about our calendar. It is said that no century can begin on Wednesday, Friday or Sunday. The same calendars can be used every twenty years. September always begins on the same day of the week as December. The months of February, March and November always begin on the same days. May, June and August always begin on different days from each other and from every other month in the year. The first and last days of the year are always the same. These rules do not apply to leap year, when comparison is made between days before and after February 29.

Generosity to others proves our heart to be grateful to God. Let us *live* our thanks.

Sow no wild oats and neither you nor others will have to reap them.

"ANCHORED"

By MRS. E. C. CRONK

First Prize Story in the Luther League Review's Competitive Contest.

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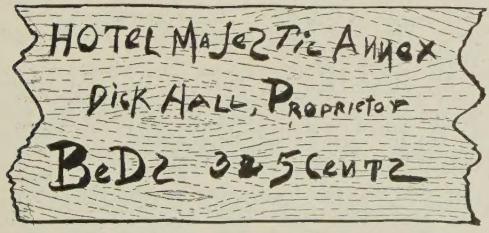
THE Hotel Majestic was ablaze with lights. Its massive doors were thrown wide open to welcome the distinguished guests of a great reception. From the tiny room in the tower to the ground the skilfully arranged lights fairly dazzled the eyes.

Back of the hotel several old buildings stood in shadow. In the darkness, beside a warehouse, a boy stood for a few moments close to the wall. He gave a quick glance around him and then vanished. There was a faint sound of iron touching iron, and then the grating over the coal chute was in place again.

In the dim light which came through the gratings the boy walked across the cellar floor. He walked with an unhesitating step which showed that he knew the way through the debris which lay around. When he came to the other side of the building, where the bright light of the street came through the grating, he went busily to work.

From somewhere in the darkness he produced a sign which he set up where the light fell full across it.



Then from different directions of darkness the proprietor of Hotel Majestic Annex brought old comforts and began to make ready his hostelry. The old boards lying on the floor were the springs, and the comforts were both mattress and cover. An observant person would have surmised that the age and thickness of the comfort must account for the range of prices.

Having arranged everything to his satisfaction, Dick Hall, proprietor, went once more into the darkness and came back with an old box in his hand. He emptied the contents out on the floor and counted his savings—$20.31. When it reached $25 it was to buy him a partnership in a fruit stand around the corner. It would not take long to get the $4.69, he mused. He was doing well in his paper business. Then the Hotel Majestic Annex had brought him rich returns. He remembered the time when he had slept in whatever corner he could find unoccupied. Then one night he had seen an old box lying near the warehouse back of the Hotel Majestic. He spent the night in the box. The next night he had explored the cellar and established himself there. For a time he slept with the fear of a policeman constantly before him. Then he ceased to fear. He had a shelter to gain and nothing to lose by the venture.

Gradually there loomed before him a financial possibility. He bought some old comforts from a wreckage company, and judiciously advertised among his friends that the fellow who knew how to manage his jaw could go with him and get a decent place to sleep for three cents a night. All that was necessary was to see that the policeman was at the other end of the beat and that no one else was in sight, and it was an easy matter to gain an entrance. The Annex grew in popularity. The sign was patiently wrought out, and Dick Hall made his appearance on the horizon of the world of frenzied finance.

Each morning he put every evidence of the occupancy of the night before away into the darkness of the corners, for fear that some one might chance to enter the cellar during the day.

It was two months since he had launched the enterprise, and tonight, after he had counted his savings, he shook his own hand in congratulation. He put his money back into the box and disappeared once more into the darkness. Then he came back to await his guests. They came at intervals. Most of them were newsboys. They were tired, and, after an exchange of greeting and of wit, each paid for his bed and prepared to enjoy it. By 10 o'clock all was quiet.

Hundreds of boys larger than they had been tucked into bed by their mothers. Hundreds of others no larger than some of these had had stories and songs for lullabies. Down on

this cellar floor ten motherless, homeless, friendless little fellows went to sleep, their bed the ground, their lullaby the noises of scurrying rats, their good night kiss the wind that passed through the gratings.

Dick Hall looked around to see that everything was in order before he went to bed. An unusually loud noise at the grating attracted his attention. He looked up apprehensively. The vision of the policeman had never entirely disappeared. He was just preparing to tell the boys to fly, when a little mite of a girl stepped into the light in front of him and asked, "Are you Mr. Dick Hall?"

Dick Hall was full of wrath. Some fellow had told.

"That's what they call me, mum. An' who might you be?"

"I am Mary Tracy. Jim Tracy, he's my brother, 'an he died yesterday, an' he told me, if nobody else would take me in, to come over here after night, an' he told me how to find you, an' to tell you that he ain't got no other friend but you, an' for you to see to me. I've gone to Mis' Scrugg's, an' she said she's got six of her own an' can't be carin' for no more. Sallie Brown said her ma would just raise sand if she took me, an' if you don't see to me, I reck'n I'll just die, maybe."

The child stood before him, and her great brown eyes were full of trust. There were hollows in her cheeks where dimples should have been, and there were angles instead of curves, and her dress hung in rags, but she walked straight into Dick Hall's heart. He had made appeals often, but never before had he been appealed to.

"Petticoats ain't never been in my line, but if Jim Tracy left you for me to see to you, it's see to you I will. Just you stand here for half a second or so."

The guests of the Hotel Majestic Annex were shaken rather roughly, one by one.

"Cops?" cried George Stills, as instinctively he started to run.

"No, shut up, you goose. It's a lady."

"Missioner lady?"

"No, a lady that's got to stay here tonight. Jim Tracy's sister. He's dead. Got no friends. Sent her 'round here. Ever' man of you hustle out. I'll give you your money back and enough extra for you to get a bed at the Salvation Army, and then we'll fix up a place for this little mite, and tomorrow I'll find some decent place to put her."

Up above, in the great Hotel Majestic, the men talked small talk to the women and paid them careless compliments, and amid the beauty of faces and costumes and the witchery of the surroundings there was much show of chivalry.

Down in the cellar the tired knights of the street rose from their beds uncomplainingly for the lady whose face was pinched with hunger and whose clothes were rags. The comforts were piled on top of each other. The boys surveyed their work with admiration.

"That's the kind of bed you read about," said one.

Then they were off, lest their presence should be indicative of a lack of chivalry to the little lady who trusted them.

Such is the chivalry of some of the children of the street!

"Reckon you can make out there tonight, and in the mornin' I'll fix things. Just you wait here until I come for you 'bout 6 o'clock, and see here, don't you worry; I'm going to see to you all O. K., and don't you get 'fraid, neither. I'll sit over there by the coal chute, so nothin' can't get in to hurt you."

Then poor, tired little Mary Tracy, who had touched the world and found it cold, who had rubbed against it and found it hard, looked up at the first person who had been kind to her since Jim died. She choked back sobs as she said, "I love you just like I did Jim," and she gave him the good night kiss which had always been Jim's.

All night Dick sat over by the coal chute to see that no harm came to the child he was to see to. As he sat, he planned. It seemed that a pair of scales was before him. On the one side was the fruit stand around the corner. On the other side was Mary Tracy. He weighed them carefully. First one, then the other went down. It is not easy to give up a dream one has dreamed for years, so he thought about buying the partnership in the fruit stand and sending the child to the Home of the Friendless, but when he thought of that good night kiss he knew that the Home of the Friendless would not do for Mary Tracy. If he was going to see to her he was going to see to her right, if he lost his chance at a dozen fruit stands.

Once he had known of a girl who went to a boarding school when her mother died, and her brother had paid for her.

So it was that, before the morning dawned,

the vision of the fruit stand had gone up on the scales, while, outweighing it heavily, was the vision of Mary Tracy, grown up to a beautiful young lady at a boarding school, wearing silk dresses, and hats with roses, and kid gloves, and making bills which were to be sent to Mr. Dick Hall.

And he had a sort of vague idea that $25 would pay them!

CHAPTER II.

MISS CALLOWAY, principal of the Misses Calloway's Select School for Girls, met Colonel Alston at the library door.

"Yes, Colonel, I sent for you. You know you told me, some time ago, that if I found a girl who needed a good chance at an education to send the bill to you. Well, the queerest pair you ever saw came up this morning. A boy, a fine, manly little fellow of about twelve, brought a timid, half starved looking little girl of ten. It appears her brother died, leaving her in charge of this friend, and he says he saw the sign out here and thought she would like it better than at the Home of the Friendless, and that he will pay all the bills. Evidently, he has not had much experience with girls' bills. If you want to help a girl to get an education, I believe you will find this one full of promise. Anyway, I want you to see them and talk to them, and decide whether they are worth while. The girl is bright looking, and is going to be pretty. If we kept her here for the two weeks until the school opens, we could give her something to eat and something to wear, and have the worst of the rough edges rubbed off before the other girls come in.

"Of course, it would be a venture, putting the child with the class of girls we have, and then she is younger than I usually take them; but nothing ventured nothing won, and I do believe this little thing would win.

"I will take you in to see them, and you shall render the verdict."

Colonel Alston was not long in handing in the verdict. Mary Tracy was to stay at Miss Calloway's. She was to have every advantage given the other girls, and the bills were to be paid by Dick Hall and Samuel Alston, conjointly.

The first payment was to be made by Samuel Alston, so that Dick Hall could buy the partnership in the fruit stand. After that, Dick insisted that he should pay the bills, letting Colonel Alston help him out when he fell short, and Colonel Alston knew more than Dick did about how much that shortage would be.

Then Dick and Colonel Alston went down the walk together. The bosom of Dick Hall rose with pride as they walked and talked. He saw possibilities before him of which he had never dreamed. Samuel Alston saw possibilities, too—possibilities in Dick Hall.

He was as a ship which had heretofore been driven aimlessly hither and thither. Now he had cast anchor in water whose depths he would continue to fathom. The anchor which would hold him was frail little Mary Tracy, who looked up to him and trusted him.

Mary Tracy stayed with Miss Calloway. She was given new clothes, new surroundings, new friends, new ideas.

When a plant is transplanted from a bleak, barren cliff to the soil of cultivation, it is hard to foretell the result. Often it withers and dies in the different atmosphere.

The feeling of rest and plenty was sweet at first, but soon the air became stifling. She longed for the freedom of the streets. To move according to a system of bells instead of according to her own impulses; to go out under the surveillance of a teacher instead of roaming at will, bound her as the irons of captivity. She struggled against it. In vain she thought of her pretty clothes, of the nice meals and the cozy room. Most of all she thought of Dick. He would be so disappointed in her. Yet her mind was made up. She would run away—back to freedom and liberty.

Miss Calloway saw that the plant from the cliff was withering. It had not taken root, and the life that was in it was well nigh exhausted. She talked to Colonel Alston, and he suggested to Dick Hall that he write a letter.

A letter was an incident which had never come into Mary Tracy's life. She had looked with envy at the names of the other girls on the letters left by the postman. When she found her name on one, a feeling of pride and respectability she had never known before came to her. Letters meant friends. Friends meant respectability.

She opened it where the other girls might witness her glory. Before she left they should know that she had friends. She read:

DEAR MARY—I send you $5, because the other girls have money to spend, and I want you to have some. I bought part of the fruit stand and I am making money on it, but I do not stay there myself

any longer, because Col. Alston gave me a place in his office. Every night I go to school so I can keep up with you, so you will not be ashamed of me when you get to be a fine young lady. The next letter I write, I am going to write myself. Col. Alston's secretary is writing this one for me, but I will write the next one. And then I will write to you every week.

I hope you will write to me and let me know how you are getting along. Miss Calloway says I may come to see you every Saturday.

Yours respectfully, DICK HALL.

In the days that followed Miss Calloway saw that where the stem of the plant had withered and fallen, there had sprung up a tiny, vigorous new shoot. The plant from the cliff would thrive. It had taken root, and the root was fastened on the trust of Dick Hall.

(To be continued.)

Outtowering the Churches

The interesting picture story presented on our cover page this month is taken from *Federation,* published by the Federation of Churches and Church Organizations in New York city, of which Rev. Walter Laidlaw, Ph. D., is the efficient secretary. This organization has for several years been making a systematic canvass of the population of different sections of Greater New York, ascertaining the religious status of its people and giving the pastors of the churches of various denominations the benefit of whatever information they obtain. It has certainly been a wonderful work, but some of the statistics that have been issued from the office of *Federation* are, indeed, interesting study. We are permitted to print the following figures of the Lutheran Church for 1905:

	Churches.	Membership.
Manhattan	33	16,911
Bronx	14	3,584
Brooklyn	55	23,901
Queens	14	2,479
Richmond	6	1,034
	122	47,909

In connection with these pictures and with the statistics, it may be interesting to read some of the early history of the Lutheran Church in New York city.

That there were Lutherans among those who first settled in New York is very evident from the fact that among the early settlers in New Amsterdam (as New York was then called), from 1610 to 1632, were a number of Germans, principally from provinces of Germany where Lutherans predominated.

On March 4, 1626, Peter Minuit, a German, appointed by the Dutch Government as General Director of the colony, arrived, and history tells us he bought the entire Manhattan Island from the Indians for $24.

During his term of six years a Reformed congregation was founded by Rev. Jonas Michaelis with fifty communicant members, and in 1633 the first church was built on the north side of what is now known as Pearl street, between Whitehall and Broad streets. In this church the Lutherans worshipped with the Reformed congregation and contributed to the expenses and the support of its pastors.

Although several efforts were made by the Lutherans during the years that followed to have their own church and to worship in their own faith, they were persecuted and in many instances imprisoned for not joining the Reformed Church. In 1664, however, the Lutherans were granted the privilege of open worship and were permitted to have a Lutheran pastor. Jacob Fabricus, a talented Lutheran preacher, was brought to the colony and conducted the divine worship unmolested. He remained until 1671, when he returned to Europe and Bernhard Anton Arens was sent in his place. He was a popular and powerful preacher and it was during his term of twenty-five years that the first Lutheran church was built. This was called Trinity Church and was erected in Whitehall street, between Bowling Green and State street. Shortly after, however, the church was torn down to permit of the enlargement of the Fort and the Commission who appraised the church awarded a sum of money to the congregation, and in addition gave them a site on Broadway, just below Rector street, where a wooden church was erected. This was in the block just below the site of the present Trinity Episcopal Church.

It was during the term of Rev. William Christoph Berkemeyer, who became pastor in 1725, that the wooden church was torn down and replaced with a massive edifice of stone, in the spire of which were chimes that had been presented by Queen Anne of England. As far as history can trace it, this church remained on the site for many years thereafter, and it is quite evident that one of the spires shown in the picture on our first page is that of Trinity Lutheran Church on Broadway, just below Wall street.

One Hundred and Seventy-fifth Anniversary

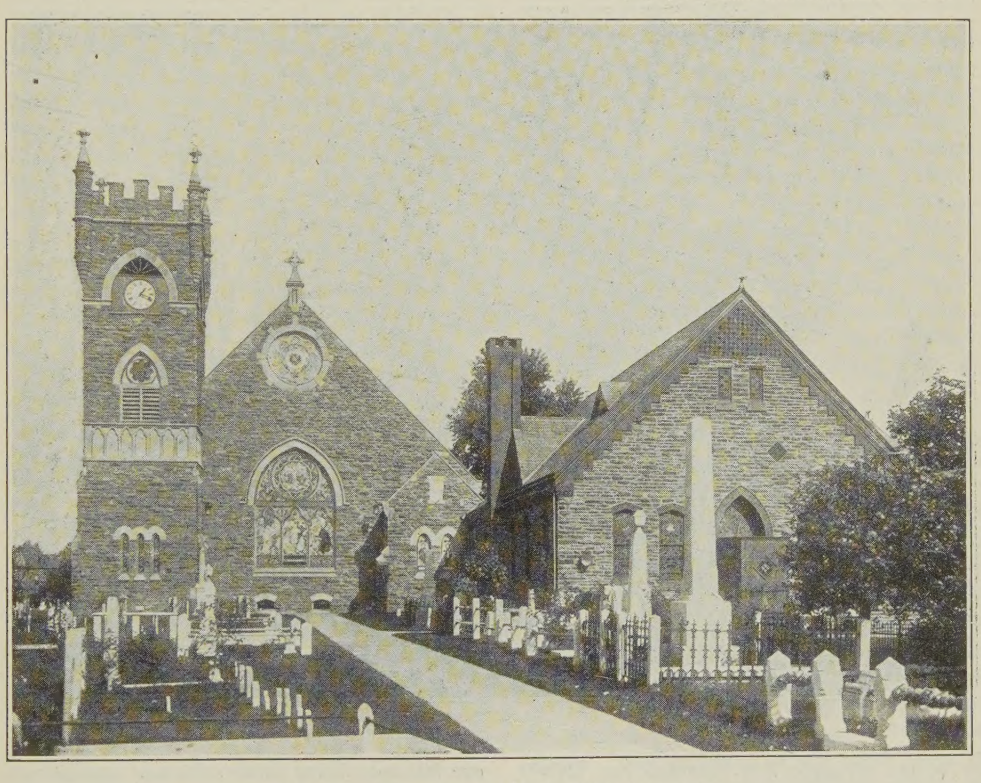
Of St. Michael's, Germantown

BY MISS IDA H. ZINSER.

ST. MICHAEL'S CHURCH, Germantown, Philadelphia, one of the six congregations which were planted in the year 1730, as missions from the fatherland, celebrated the 175th anniversary of its organization, on November 12 to 14, 1905.

Although not organized until 1730, efforts had been made at a much earlier date, under Heinrich Bernhard Köster, in 1694, to establish a Lutheran congregation in Germantown. Services were held at intervals from that time until 1700, when Köster left Philadelphia, and although nothing definite is known of any special Lutheran activity from that time until 1717, it is reasonable to suppose that there was some sign of life during these years. Rev. Gerhard Henkel arrived in 1717, from Germany, and it is quite probable that he was largely instrumental in organizing St. Michael's congregation, as he spent part of his life in Germantown, and records are made of his preaching here. He was assisted in the work by Rev. John Casper Stoever, an ancestor of the honored President of the Luther League of America, William C. Stoever, Esq., and in 1730 the first church building was begun, although not completed until 1737.

In this year (1737) Rev. John Dylander, a Swedish pastor, arrived in Philadelphia, being sent to care for old Gloria Dei Church. He frequently came to Germantown, consecrated the church which had been begun in 1730, and served the congregation as its first regular pastor until 1741. Interesting documents which were issued at this time for the purpose of liquidating the debt resting on the church, are in the archives of St. Michael's. A school house, erected in 1740, is still standing.



CHURCH OF ST. MICHAEL'S GERMANTOWN.

When Rev. Henry Melchoir Muhlenberg, D.D., came to America, his field of labor was so large, comprising Philadelphia, New Providence and New Hanover, that he was unable to devote much time at first to work in the "Kirchlein," as he called the church in Ger-

mantown, but an able assistant arrived finally, Rev. Peter Brunnholtz. Under the care of this faithful and pious pastor, St. Michael's grew rapidly. In 1746 the church building was enlarged, although not consecrated until the fall of 1752, at which service Dr. Muhlenberg preached the sermon and baptized a negro. In this same year the Fifth Convention of the Ministerium of Pennsylvania was held in this church.

There is a dark chapter in the history of the church, from 1753 to 1763; contentions and misunderstandings arose, but she came bravely out of the struggle and resumed her former place.

It was during the pastorate of Rev. John Frederick Schmidt, which began in 1769 and lasted seventeen years, that the congregation was greatly disturbed, owing to the Revolution. At the time of the battle of Germantown, "British soldiers took refuge in the church, demolished the organ, took the pipes and amused themselves by running about the street and graveyard blowing the pipes."

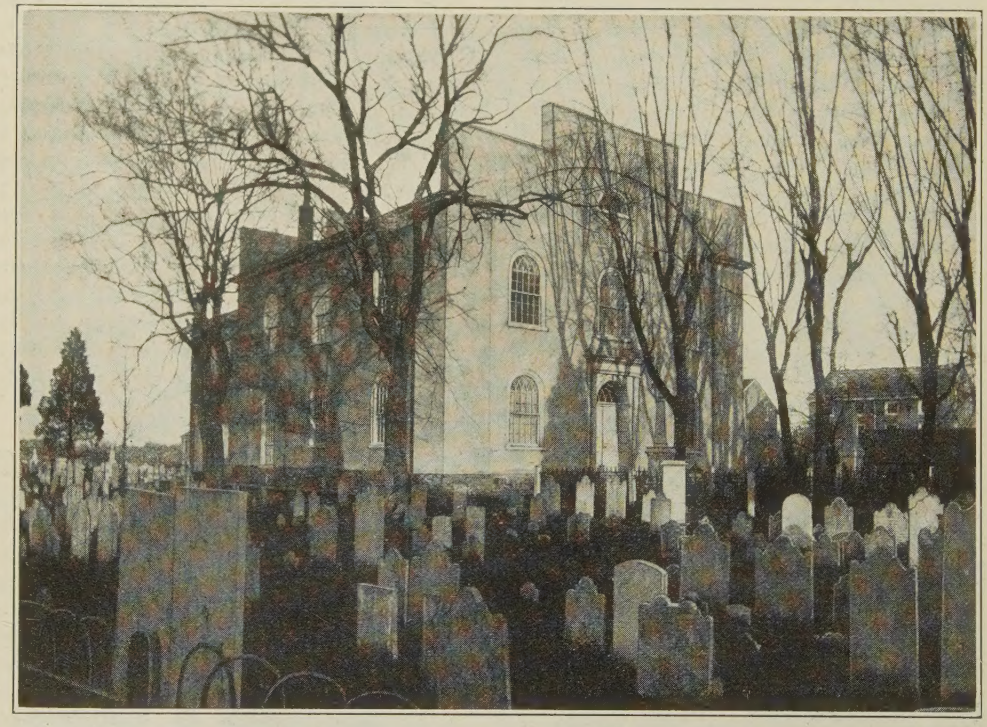
From 1790 to 1848 five men, faithful and zealous pastors, cared for the church—the Revs. Frederick David Schaeffer, D.D.; John C. Baker; Benjamin Kellar, D.D.; John W. Richards, D.D., and S. Mosheim Schmucker.

The English language was introduced in 1813, to be used at some of the services, and in 1817 the Sunday School was organized.

Owing to the increasing congregation a new and larger church building was erected in 1819.

An interesting incident occurred in the pastorate of Rev. Dr. Richards, a man who, to quote Dr. Ziegenfuss, "had a profound regard for things venerable. One day, while he was scrutinizing the premises of the church, his eye fell upon some rather dim and unusual object, almost covered with soil. His curiosity was aroused, and, digging it out of the rubbish, he found it to be the marble tablet with the Latin inscription which had adorned the front wall of the church built in 1746. He at once took measures and had the old treasure replaced in the front wall of the church built in 1819." This tablet now occupies a prominent place in the front of the building erected in 1897.

A name held in great veneration by the people of St. Michael's is that of Rev. C. W. Schaeffer, D.D., L.L.D., who was the faithful



THE OLD CHURCH.

and honored pastor from 1849 to 1875, in which year he resigned his active pastorate, to devote his time to his duties as professor in the Seminary. He never severed his connection with this congregation, but was pastor emeritus until the time of his death in 1896.

Much praise is due to the devoted wife of Dr. Schaeffer, who gave much of her time to the various departments of church work, and was the founder of the Orphans' Home in Germantown, a splendid monument of a woman's thoughtfulness and care for others.

Those who have followed Dr. Schaeffer as pastor have been men beloved by their people. Rev. F. A. Kähler, D.D., who labored ten years in this, his first charge; Rev. John P. Deck, who was very active, and in whose time a separate Sunday School building was erected, and Rev. Paul Klingler. The present pastor, Rev. S. A. Ziegenfuss, D.D., has been a tireless and faithful laborer in his parish since 1892.

In 1897 a new church building was consecrated, and this larger and more beautiful edifice was, in the words graven on the old marble tablet, surely reared "under the guidance of the Most High," and we may add to His glory and service.

St. Michael's people can truly say with the psalmist, "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. We have thought of Thy loving kindness in the midst of Thy temple."

Book Reviews.

SERMONS, GOSPELS. Vols. 4, 5. Luther's Works in English. Rev. Dr. J. N. Lenker. Minneapolis, $1.65 per vol. Published by Lutherans in All Lands Co.

In these two volumes we have Luther's sermon on the Gospels from the first to the twenty-sixth Sunday after Trinity. The introductions to each volume by Dr. Linker contain much interesting and instructive matter. Two features that are most valuable in these volumes are the "Contents" and "Summary" of the sermon invariably preceding the sermon itself. The type is large and clear, and the paper is heavy, so that the book is easy to read.

On reading these sermons one is impressed with the simplicity, directness and evangelical spirit of the preacher. They are sermons the people could understand and carry away with them. The great and essential facts of the Gospel are seized and driven home with power. As one who sits in the pew, the reviewer may say that sermons today cast in such a mold, without being sensational, would produce a sensation. There is no doubt about the Scriptural Gospel character of these sermons, and we begin to understand Luther's power after reading him. We commend these volumes of Luther to all our young people. Read with sympathy our laymen, like the laymen of other denominations, will rejoice in their perusal.

IMMORTALITY. Rev. W. L. Seabrook, pastor Lutheran Church of the Redeemer, Newberry, S. C. The Vir Publishing Co., Philadelphia. Price $1.10, postpaid.

This book of eight chapters and 203 pages combines the acute reasoning of the lawyer, the science of the theologian, and the sympathy of the pastor. Its style is graceful. The diction is choice. Poetry, philosophy, human experience and revelation, all have contributed their share to show the rationality of the intuitive hope of immortality. Beginning the real discussion with "the influence of the hope of immortality," it concludes with "the comfort of the hope of immortality." To those suffering bereavement it would prove a timely gift and source of comfort.

A HISTORY OF LUTHERAN MISSIONS. By Preston A. Laury, S. T. B. Illustrated. Second Revised Edition. pp. 332. $1.25. Pilger Publishing House, Reading.

This is a revised edition of the valuable and well known volume in the Luther League Reading Course. We have carefully compared it with the first edition, and find it eminently deserving of the statement "revised." Paper and presswork are improved, the illustrations are in part of better workmanship, but above all, the matter has been very largely rearranged and placed in much more logical sequence. The progress of our work since the first edition necessitated additions, which are grateful evidences of our advances. Lutherans need the book, and need the second edition thereof also. Its large attention to the work our American Lutheran Church is doing for Foreign Missions renders it especially valuable to American Lutherans. We wish as much attention could have been given to the Foreign Missionary enterprises emanating from Germany, Scandinavia, etc.

It is because God's Word is true that it lives. Falsehood is death.

Luther League Topics

Septuagesima. Feb. 11, 1906.

Luther's Catechisms

(Historically Considered.)

Historical Topic Reviewed by the Rev. George H. Trabert, D.D.

What led to the writing of Luther's Catechisms was a visitation by Luther to the churches in Saxony which had accepted the Reformation. This visitation was made in 1528. It was of immense value to the whole Church, as it enabled the great Reformer to see the real condition of the several congregations and of the Church in general, and to find the remedy. He says to his preface to the Small Catechism: "The deplorable condition in which I found religious affairs during a recent visit to the congregations has impelled me to publish this catechism, or statement of the Christian doctrine, after having prepared it in very brief and simple terms. Alas! What misery I beheld! The people, especially those who live in the villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. * * * They cannot recite the Lord's prayer, the Creed, or the Ten Commandments; they live as if they were irrational creatures, and now that the Gospel has come to them, they grossly abuse their Christian liberty."

Luther wrote two catechisms, the Larger for pastors and teachers, which it is generally claimed was written first; but recently that has been warmly disputed and evidence adduced going to show that the Small Catechism has the priority. But it is a matter of little consequence which was written first. Long before Luther wrote either of his catechisms he did catechetical work.

As early as 1515 he wrote expositions of the Ten Commandments and of the Lord's Prayer. In 1520 he published a short form of meditating on the Ten Commandments, the Creed and the Lord's Prayer. He says: "A man must know three things in order to be saved. First, he must know what to do and to leave undone. Seeing that he is unable by his own strength to do it and to leave it undone, he must know where to seek and to find strength. Thirdly, to know how to seek and to get it. * * * Thus the law shows man his disease; * * * the Creed tells him where to find his medicine, the grace; * * * the Lord's Prayer teaches him how to seek it and appropriate it."

Luther's Small Catechism consists of five principal parts, viz.: The Ten Commandments, the Creed, the Lord's Prayer, the Sacrament of Holy Baptism and the Sacrament of the Altar. In the edition of 1531 he inserted the questions on Confession. The section on the Office of the Keys, which forms a sixth part of the Catechism, never formed an integral part of Luther's own editions; it was inserted later and is found in many editions subsequent to 1554.

The Small Catechism has been translated into more languages than any other book, save the Bible. As early as 1648 it was already translated into the language of the Delaware Indians by John Campanius, the Swedish pastor at Tinicum, near Philadelphia. The translation was published in Stockholm, at the expense of Charles XI, in 1696, and sent to America the following year. The first German edition in America was published in 1744, and the first English translation appeared in 1749. The second English translation was made in 1761. In 1816 the Rev. Philip F. Mayer, pastor of St. John's Lutheran Church in Philadelphia, published an English edition of the Catechism which, to a very large extent, determined the text of the accepted English translation. This was carefully revised in 1854 and was the standard translation for many years. A joint committee of the General Synod, United Synod of the South, Joint Synod of Ohio, English Synod of Missouri and the General Council united, and in 1899 published an English translation, which has been accepted as the standard translation by the greater part of the Church.

Many explanations of Luther's Small Catechism have been published in English during the last half century, but most of them translations from the German. There are also several translations from the Norwegian, and one from the Swedish. While some of these translations are excellent, the originals are, as a rule, too heavy for children who have not had a thorough parochial school training, and hence are too difficult for our young people to properly comprehend. In recent years successful work has been done in preparing American explanations, simple and comprehensive,

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 27 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

and adapted to the capacity of catechumens of from twelve to sixteen years of age.

The strength of our Lutheran Church lies largely in the use she makes of Luther's Small Catechism in the instruction of young and old in the doctrines and duties of our most holy religion. That it is of priceless value has been attested by her most worthy sons, and even by those who were not of her faith. Dr. Philip Schaff, who was professor in the Union Theological Seminary in New York, says of it: "It is a great little book, with as many thoughts as words, and every word sticking to the heart as well as to the memory." Leopold von Ranke, the great German historian, says: "It is as childlike as it is profound, as easy of grasp as it is unfathomable, as simple as it is sublime. Happy he who nourishes his soul with it, who clings fast to it. * * * He has under a thin shell that kernel of truth which is enough for the wisest of the wise."

There was a time when in some parts of our American church the catechism had fallen into disuse, while in others the instruction was very superficial, and the consequence was a great lack of Lutheran consciousness. Many people could see no difference between the Lutheran Church and the different denominations except in name. With more thorough instruction in the Catechism has grown a better Lutheran consciousness, for people can give a reason for their faith, and for the assurance which it gives. We can never prize our Catechism too highly, for it gives in briefest form what the Bible teaches as necessary to salvation.

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Sexagesima. Feb. 18, 1906.

The Mode of Baptism

Ezek. 36:25-27; Matt. 28:19 (R.V.).

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D. D.

Questions to be answered in brief papers.—What is the essence of Baptism? What is the testimony of the Early Christian History as to the Mode? Is the Mode of Baptism to be regarded as of importance?

Lessons for Our Own Lives: 1. The importance for us of the discussion of the mode of baptism consists simply in this, that others insist that only one mode, and that, one which we do not practice and have not received, is true baptism. The various Baptist sects force this question upon us. To us, the *meaning* of the Sacrament is of essential interest. To them that is an idle question. The very ones who regard baptism as an empty ordinance, wholly external in its essence, divide the Christian Church upon the issue of the mode of administration of the rite. Do not let us get a mistaken view of the real question—that of the Scriptural teaching concerning baptism as a means of grace, efficacious, and, ordinarily, indispensable.

But it is well for us to know that we have received a true baptism, and when others deny this, it becomes important to investigate and satisfy ourselves that we have the Sacrament rightly administered.

2. The real answer to this question as to the mode lies in the definition of the Greek word "Baptizo." And the right place to hunt for that answer is not in the use of the classic writers (for many Greek words have been filled with a quite different meaning, in their New Testament use, from that of the classic authors), but in the New Testament itself. And, if we look there we can come to but one conclusion. In Mark 7:4 we have a reference to the "washings" of various articles, including pots, brazen vessels and tables or couches. The word "washings," however, is, in the Greek, "baptizings." It is perfectly clear that no one would ever undertake to wash a table, e. g., by total immersion. Here, then, is one case in which "baptize" cannot mean immerse. In Acts 1:5 is the promise, "ye shall be *baptized* with the Holy Ghost." In Acts 2 the account of that baptism is given. It is described in verse 17 as the fulfillment of the prophecy of Joel, "I will *pour out* of my Spirit." Here is a case in which "baptize" not only cannot mean "immerse," but is explicitly declared to mean "pour out." And there are other cases. But the whole Baptist argument is based on the assertion that "baptize" cannot mean anything else than "immerse." To find a single case where it does not and cannot mean "immerse" is to defeat utterly the Baptist position.

We need not doubt that we have been baptized according to God's requirement, we who had the baptismal waters poured upon our brows. Thank God, He does not measure His grace by the quantity of water that is used. The Scriptures, history and common sense happily unite in maintaining the position of the Lutheran Church.

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Quinquagesima. Feb. 25, 1906.

Savonarola and His Times

Historical Topic by Rev. Edwin H. Boettger.

When we allow our attention to dwell upon the panorama of papal politics that marked the fifteenth century, we find that every tendency

was toward reaching the lowest depths of degradation and wickedness. After Boniface VIII (1294), the popes, almost without exception, vied with each other for distinction in the desecration of the Chair of St. Peter. Through Clement V (1305) the papal court was transferred to Avignon. Meanwhile affairs in Italy were assuming an indescribably bad aspect. Law and order had given way to corruption, and degeneration marked the age. It was imperative that the Pope should return to Italy. After the death of Gregory (1377) the Italians forced the election of an Italian to the papacy. The French cardinals declared the election irregular and elected a French Pope. This resulted in the celebrated schism of 1378. Councils could do little toward reform. The desires for reform were by far outweighed by the nefarious practices and corruption of the papal court.

We are not surprised to find that all branches of the Church had become diseased. The "head" was bad through and through. There may have been a great cry for reform, but the loudest cries did not pierce the conscience nor the soul of those whose administration of the affairs of the Church, whose representation of the "vicarship of Christ" amounted to simony, nepotism and worse. Truly, the age was dark. Nor did the corruption and evilness rest only with the Church. It was as much of the State as of the Church. The two went hand in hand.

Into the wickedness of this world a child was born at Ferrara on the 21st of September, 1452, that was destined to play an important part in the history of Europe. In baptism the child received the name Hieronymous Savonarola. His parents decided that he should study medicine. But the more he came into contact with the world the more clearly his eyes saw the corruption everywhere. A nameless dread overpowered him, and he began to work out the salvation of his soul with fear and trembling. At the age of twenty-three he entered the Dominican monastery at Bologna. Here his conversion was brought about strictly in accordance with mediæval ideas.

Savonarola's intention was to serve the Master as a "lay brother," but he was so earnest in his labors and in his convictions that the superior insisted that he study theology. Savonarola objected, but was overruled. With tireless energy he gave himself up to the study of the Scriptures, committing to memory almost the entire Bible. The Old Testament and the Book of Revelation had the greatest fascination for him and "aroused within him passionate sympathy."

Not until he preached at Brescia were Savonarola's sermons effective. He went to San Marco, Florence, as Lector. At first only a few heard him in his cell; then he preached to a larger number in the gardens, and soon this number had grown to thousands, his eloquence swaying them as the storm sways the reed. Out of the depths of his feelings he exclaimed: "Your sins make me a prophet," and for a time it seemed that he was a prophet indeed.

Savonarola saw the true condition of affairs in the political and ecclesiastical world with a clear eye. He felt the stinging sense of desolation coming out of the "stirring, brilliant, half pagan life of the Medicis," who held Florence in their power. The Medici family had raised Florence to a high degree of prosperity. Commerce, art, letters, philosophy, thrived and flourished. But beneath the outward polish of refined culture "the moral culture of high and low festered as an ulcer."

Savonarola saw this and determined to raise his voice in an effort to reform the prevailing abuses. The contemplated reform was not a radical doctrinal reform, like Luther's, but an ecclesiastical-political reform, "the moral regeneration of the Church and the political reform of Italy, especially Florence."

All had gone well, perhaps, had not Savonarola ventured to prophesy. By singular coincidences, and also according to his shrewd foresight, many of his prophecies were fulfilled. Savonarola had foretold the downfall of the Medicis through a Western king, and this came to pass when Charles VIII of France crossed the Appenines and the Medicis were expelled from Florence.

Savonarola now undertook to reorganize the State after a theocratical model. In this he was surprisingly successful. All was enthusiasm. Deadly foes were reconciled, property returned to its rightful owners, places of profane amusement closed and the monasteries were filling rapidly. "Indeed," says a contemporaneous writer, "the people of Florence seem to have become fools from mere love of Christ."

But the glory did not last long. Florence was to be the basis of attack against Rome. About this time Alexander VI (1492), one of the most wicked Popes, took his seat in the

papal chair. He recognized Savonarola's power and feared it. To gain his favor and to silence him Alexander offered him a bishopric and the cardinal's hat. These were indignantly refused. Thereupon the Pope summoned Savonarola to appear at Rome and to defend himself. Savonarola refused to appear. In 1496 came the papal brief forbidding Savonarola to preach because he had undertaken to prophesy and effect reforms without the sanction of the Church. These were the preliminary steps to his downfall. The campaign of Charles VIII failed. Plague and famine ravished Florence. The Franciscans were Savonarola's sworn enemies and were watching for an opportunity to destroy him, and the opportunity came.

In 1497 Alexander formally excommunicated Savonarola and forbade all Christians to have intercourse with him. Unfortunately, Savonarola forgot that he was human. In an ill moment for him he stepped out upon a balcony and, holding up the Host to the view of the people, asked God to destroy him if he had prophesied or preached lies. A Franciscan monk accepted the challenge. The day of the ordeal by fire came, but the hour was delayed and before the contestants were ready to pass through the fire a rainstorm flooded the market place and put an effective stop to all proceedings. The effect was disastrous to Savonarola. There was a great revulsion of feeling and the wrath of the populace was directed against him. He was taken prisoner, tried, tortured and convicted on the extorted confessions that must have been repugnant to his inmost being. May 23, 1498, he was strangled and then burned at the stake.

Savonarola's zeal, his earnest efforts at reformation, his untiring energy had brought him that which he desired, namely, the martyr's crown. "I want no cardinal's hat," said he, "save the blood of martyrdom."

It is to be regretted that the blows of this reformer were not aimed at the root of the evil instead of at the branches. If they had been, European history might read differently.

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Daily Bible Readings.

Jan. 21. III Epiphany—Romans 16:1-6.
Monday—Joshua 24:14-25.
Tuesday—Isaiah 2:1-5
Wednesday—Luke 10:1-16.
Thursday—Romans 10:1-21.
Friday—Hebrews 13:18-25.
Saturday—I Peter 5:1-4.

Jan. 28. IV Epiphany—Isaiah 43:1-7.
Monday—Isaiah 6:1-10.
Tuesday—Matthew 11:1-6.
Wednesday—Mark 16:14-20.
Thursday—Acts 11:19-30.
Friday—I Corinthians 16:8-14.
Saturday—II Timothy 4:1-5.

Feb. 4. V Epiphany—Acts 8:4-8.
Monday—Exodus 20:1-17.
Tuesday—Matthew 10:32-42.
Wednesday—Luke 11:1-13.
Thursday—Titus 3:4-7.
Friday—I Corinthians 11:23-34.
Saturday—Colossians 3:12-17.

Feb. 11. Septuagesima—Ezra 7:25-28.
Monday—Leviticus 14:1-7.
Tuesday—Isaiah 52:7-15.
Wednesday—Joel 2:28-32.
Thursday—Acts 2:37-42.
Friday—Acts 9:10-19.
Saturday—Acts 10:44-48.

Feb. 18. Sexigesima—Ezekiel 36:25-27; Matthew 28:19.
Monday—I Kings 19:1-21.
Tuesday—II Chronicles 35:1-19.
Wednesday—Ecclesiastes 7:1-29.
Thursday—Matthew 14:1-12.
Friday—Acts 26:1-32.
Saturday—Hebrews 11:32-40.

Feb. 25. Quinquagesima—Acts 7:54; 8:1.

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The Aim of The Deaconess Movement

WHEN the inspired apostles set apart deacons, the Christian Church had two offices—that of ministry of the Word and sacraments, and that of the ministry of help and mercy in the name and Spirit of Christ. These two ministers wrought side by side during those marvelously aggressive centuries of Christianity. Later, when grievous errors prevailed, the female diaconate gave way to the nunnery.

Now, in the good providence of God, the apostolic office and ministry of the Christian deaconess is being restored to Christianity. When the restoration is complete, the Church will everywhere have its ministry of mercy alongside of its ministry of Word.

Then there will be everywhere trained and consecrated Christian women to care for the sick, to relieve the poor, to visit all classes, to restore the fallen of their sex, to aid home and Church in the Christian nurture of the young, to care for the orphan, the aged, the varied classes of the unfortunate, etc., everywhere joyously fulfilling a ministry of Christian mercy.

Then will the Church's work be like Christ's, whose Father is God and whose mother is a woman, as like Christ it will be ever ready to combine the preaching of the kingdom of God with a loving ministry of service to men in all their varied needs.

With the apostolic ministry of Christian women fully restored to the Church, how great will be the addition to its working forces, and how vastly increased its power to aid in the Christian solution of all religious and social problems!

Luther League Review

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Editorial

O, New Year, teach us faith!
The road of life is hard:
When our feet bleed and scourging winds us scathe,
Point thou to Him whose visage was more marr'd
Than any man's; who saith
"Make straight paths for your feet"—and to the opprest—
"Come ye to me, and I will give you rest."

A reminder for 1906: "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

What a comfort, that God's promises are "exceeding great and precious"; and that "The Lord is not slack concerning His promise, but is long suffering to us-ward." Strengthen our faith, O Lord, that we take Thee at Thy word. "The Lord is good, a strong hold in the day of trouble; and He Knoweth them that trust in Him."

Looking backward is not always comforting or encouraging. Looking forward is often perplexed and unsettling. The present is our place of duty, for we live in it, and we must make the most of it. Let us then be up and doing, and "forgetting those things which are behind * * * press forward toward the mark of the prize of the high calling of God in Christ Jesus."

In this age of commercialism our duty to God and man is frequently forgotten, and men are accused of having two standards of morality—one for the church and the other for business. God's rule is love for Him with all the powers of mind and body, and this brings love for our neighbor. If this thought is before us throughout 1906, what a blessed year it will be.

Never have the temptations to forget God been so numerous, or the avenues for good so many, as now. Selfishness seems to be a growing fault, and the love of money an increasing evil. Therefore, it is well to remember the saying of St. James: "Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oreself unspotted from the world."

A new year is before us, a new year of privilege and opportunity in the Master's Kingdom. With gladsome hearts let us take up the work. What inspiring and joy giving work it is! It calls us to all that is noblest, best and happiest in life. How can we make it one of the most successful years of our Christian life?

First of all let us make it a year of prayer. How many and how great are the promises made by the Almighty to praying souls. The praying League member who has the true spirit of prayer, who knows how to pray and who

does pray with power is always the most successful Christian worker.

Then let us make it a year of faith. Let us believe that God is true, that He cannot lie and that therefore His promises are all sure to be fulfilled. According to our faith so shall it be unto us in the work God has given us to do. Have we but little faith? Then shall we accomplish but little. Is our faith great? Then will God use us to accomplish great things in His vineyard. Let us have faith in God and God's word.

Let us make it a year of personal work and personal effort. The great need of today in all our churches and all our Leagues is personal workers, members who will do personal work, who feel a personal responsibility, who go forth to do the Master's bidding. "Work while it is day, ere the night cometh when no man can work."

We ought also to make it a year of joy. It is not enough to be a Christian. The Lord asks us to be joyful Christians. It is not enough to be a worker. We are called upon to find great joy in our work. It is not enough to do our duty and bear our responsibility, but we are to do it all with real, deep, growing joy. "Rejoice in the Lord alway." These are our marching orders. Resolved, then, that we will make this one of the most joyful years in our League Work. God helping us, we will be full of joy in the Lord and the work he has given us to do. Will you say "yea and amen" to this?

"Where will the next Convention of the Luther League of America be held?" is a question frequently heard during the past few weeks. These inquiries indicate the interest which our people, young and old, have in the League, and it is a pleasure to us to announce that a cordial invitation has been received from the Council and League of Trinity Church, Canton, Ohio, of which Rev. John A. Hall, D.D., is pastor. We are especially glad that this opportunity is offered to our delegates because this church has entertained some of the General bodies of our Church and it is, therefore, appropriate that the young people should be allowed the privilege of meeting in the same church, in which these organizations of the men and the women have met. The time and the subject will be announced later, but it behooves us to prepare, by thinking and prayer, for this meeting, which will be held some time during the latter part of 1906.

Publishers' Column

It is the purpose of The Review to offer practical help to its readers. The editor and his associates have this object constantly in mind. Everyone knows that the columns of reading matter are intended to help the Leaguers, but some readers may forget that the rule applies, also, to the advertising columns. Look over the first few pages of every issue and some of the other pages and see for yourself.

Note The Review's offer on page 24 to help find the right kind of church furnishings—pulpits, altars, lecturns, baptismal fonts, hymn boards, etc.

Heretofore, however, our efforts have been confined almost entirely to what is needed for the church itself. In future we propose to help in the home work. Many church workers have discovered devices for doing more quickly and easily the work they do at home. The Review has decided to open its advertising columns to a few of the best of these devices. One of them is a kind of machine for making duplicate copies of a letter, or other written document. The one advertised on page 26 has been used by the president of one of the New York Leagues for five years.

Read the timely suggestion in The Review's advertisement of badges. This advertisement is rewritten every two or three months, and some very interesting suggestions about the badge have been made in it.

The new Luther League Calendar Topic list is meeting with general favor. It is a little book which will be of great value to every Leaguer and every user of the Luther League Topics. Price, 10 cents a copy; 3 copies for 25 cents, or 15 copies for $1.00. Only a limited number has been printed. Order at once.

Address all orders to Luther League Review, P. O. Box 876, New York.

Our Prize Story Contest

THE REVIEW announced a Prize Story Contest in the August number. This contest has closed and the Committee has made its awards. It is gratifying to know considerable interest was awakened, and in some degree the object attained for which the prizes were offered. In reading the prize stories as they appear in THE REVIEW, it will be well to remember that the Committee based its judgment on the published conditions.

In a letter dated December 8, 1905, THE REVIEW submitted the stories to a Committee consisting of Rev. L. Groh, D.D., Rev. J. E. Hummon and Mr. H. G. Bell. The Committee's reply is dated December 11, 1905. This is their letter:

Luther League Review, New York City:

GENTLEMEN—We have carefully examined the manuscripts submitted to us in your Prize Story Contest and have awarded the first prize to the story, entitled "Anchored," by George Hart; the second, "The Quest of Happiness," by Mavis Carlisle, and the third, "The Subjection," by Reel. We wish to express our appreciation of all the manuscripts; all possess merit; all evidence true literary ability. We commend the excellent enterprise of THE LUTHER LEAGUE REVIEW, which brought forth these efforts. We believe this will prove to be a most effective means in stimulating literary activity and will provide at the same time most interesting and wholesome literature for the readers of THE REVIEW.

Respectfully yours,
L. GROH,
J. E. HUMMON,
H. G. BELL.

—❦—

With this issue of THE REVIEW we commence the publication of the first prize story, "Anchored," by George Hart, who proves to be Mrs. E. C. Cronk, of Atlanta, Ga. The Second Prize Story, "The Quest of Happiness," by Marvis Carlisle, was written by Miss Freda E. Buenshoff, of Albany, N. Y. The author of the Third Prize Story, "The Subjection," by Reel, is Erle Greiner, of Zanesville, Ohio.

We congratulate all the contestants on the Committee's words of commendation, and appreciate their kind words to THE REVIEW.

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A Personal Calendar

Dr. J. R. Miller, of Philadelphia, was asked to write some appropriate sentiments on a personal calendar, and sent the following as a message to his young friend:

People need from us nothing so much as good cheer and encouragement. Life is hard for most, and needs inspiration.

It is good one day in seven to look up in the face of God, to get new hope, fresh uplift, strength for other days.

The best friendship is that which inspires us to do better, to do our best.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking away into the flower makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are: Never be discouraged; Never be a discourager.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.

The message of Christmas is joy and peace to him who has ears to hear.

—❦—

Better have no Sunday at all than a bad one.

—❦—

With a God absolutely perfect, nothing is impossible.

—❦—

Whatever you wish to have remain must be based upon truth.

—❦—

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In Some of Our Large Cities

Greater New York

—St. John's Church, 79 Christopher street, Rev. John J. Young, D. D., pastor, celebrated its golden jubilee December 17 to 21. On Sunday the visiting preacher at the morning service was Rev. G. U. Wenner, D. D., president of the New York and New Jersey Synod. In the afternoon the Sunday School celebration was addressed by Rev. G. C. Berkemeier, D. D., Rev. E. E. Neudewitz and Rev. C. T. McDaniel. At the evening service the preachers were Rev. C. Armand Miller, D. D., and Rev. W. H. Feldmann. At the subsequent meetings addresses were made by Rev. J. B. Remensnyder, D. D., LL. D., Rev. F. H. Knubel, Rev. G. Sommer, Rev. Dr. A. B. Moldehnke, Rev. J. Meyer, of Hellam, Pa., and Rev. F. Brezinski, associate pastor of the church. A souvenir historical volume of 129 pages, written by the pastor, has been published. In one of his addresses Dr. Young urged the wisdom of continuing the historic church in its present downtown location, where it may continue to serve as a feeder for the uptown churches. The pastor stated that the church is free from debt. In the historical volume reference is made to the fact that St. John's Social Union was one of the organizers and original members of what is now the Luther League of New York City, that the district organization was formed in the room occupied by the Social Union, and that one of its members, Mr. E. F. Eilert, became the first president of the Luther League of America.

—One of the events of the fortieth anniversary celebration of Gustavus Adolphus Church, in November, which was reported briefly in the last issue of THE REVIEW, was the offering at the Sunday service, which amounted to $3,000. The money will be used to decrease the church's debt. On the following Monday evening a dinner was given, attended by about 500 members of the congregation, when there was presented to the pastor, Rev. Mauritz Stolpe, D. D., a handsome silver service. An historical booklet has been issued as a souvenir of the occasion.

—Bethany Lutheran Church, Bronx, Rev. William Freas, Jr., pastor, recently celebrated its tenth anniversary by services extending over a period of three days, during which the congregation was addressed by Rev. Drs. G. U. Wenner, William Freas, J. J. Young and J. J. Heischmann and Rev. Herman, of Harrisburg. Dr. Heischmann and Rev. Herman addressed the young people's meeting.

—The twenty-fifth anniversary of the pastorate of Rev. J. B. Remensnyder, D. D., LL. D., of the Lutheran Church of St. James, Madison avenue and Seventy-third street, will be observed by a commemorative service on Sunday, February 4, 1906, at 11 a. m.

—Rev. G. S. Ohslund, of Akron, Ohio, has been called by the Mission Board of the New York Conference of the Augustana Synod as missionary in the Bronx.

—The German Lutheran Seamen's Society, whose headquarters are at Hanover, has concluded to establish a home for seamen in this city in connection with the German Lutheran synods.

—On December 8 the Lutheran Pilgerhouse, the Missouri Synod's Emigrant House in New York, had its twentieth anniversary. During the twenty years of its existence upward of 86,000 guests have been received. Of the original debt, amounting to $45,000, all but $2,724.25 has been paid.

—The Rev. Emil Frey, pastor of St. Mark's Lutheran Church (Missouri Synod), Brooklyn, died November 23, aged sixty-one years. He was formerly a member of the New York Ministerium. Under his long and faithful pastorate St. Mark's became one of the leading churches in the city. Pastor Frey leaves a widow and eight children. Four of his sons are Lutheran pastors and a fifth is preparing for the ministry.

—The new German Lutheran Church on Morris avenue, near 189th street, Bronx, which was consecrated January 14, received a handsome Bible from Emperor William. The book is bound in morocco and heavily ornamented with silver. On the title page, written in German by the Emperor himself in a very broad chirography, is the inscription:

"II Hebrews, first verse: 'Now faith is the substance of things hoped for, the evidence of things not seen.' "WILHELM."

A heavy silver cross is on the front cover, and in the corners are embossed busts of Sts. Matthew, Mark, Luke and John. The Bible was sent in a handsome oak case, and the gift was the result of a request for a Bible made to the Emperor by a committee of the church.

Chicago

—The Church of the Resurrection, Rev. Bruno Lederer, pastor, consecrated on December 10 its new home, recently purchased. The dedicatory sermon was preached by Rev. William Rosenstengel, D. D., of Carthage, president of the Wartburg Synod, to which the mission belongs. The mission is located in the Burling street district, where, within a square of fifteen blocks, 50,000 unchurched people of Lutheran descent are said to live. The mission was begun a year and a half ago. The building it now occupies is of brick, and well suited to its needs. The property was bought for $6,000.

—Grace Church, Rev. T. F. Dornblaser, pastor, has cancelled its mortgage debt of $11,000. From 1888, when the church edifice was erected, to 1898, the congregation was obliged to pay 7 per cent. on its loan. Since the 1st of May, 1905, the congregation has been self supporting.

—Rev. Carl Christenson was recently installed as pastor of the congregation at Humboldt Park. The sermon was preached by the president of the Illinois Conference, Augustana Synod, the Rev. F. A. Linder. A sermon in English was given by Rev. G. A. Elliot.

Washington

—Rev. William Edwin Parson, D. D., who was pastor of the Church of the Reformation, died on Tuesday, December 19, at Haven, Me., where he had gone in search of health. He was re-

garded as one of the General Synod's strongest men.

Boston

—The First Lutheran Church's new building was consecrated on Sunday, November 19, after years of waiting and work on the part of the faithful congregation and their devoted pastor, Rev. Edward Lunn Miller. In the congregation attending the consecration were many Boston people not of the Lutheran faith, and all who expressed themselves declared that the services were most impressive and edifying.

—On November 16 the new building of the Swedish Lutheran Trinity Church, in East Boston, was consecrated by the pastors of the Boston Mission District. This church is the result of an effort of the New York Conference (Augustana Synod) to establish a seaman's mission and an emigrant home in this city. The church is valued at $5,000, on which there remains a debt of $1,800. The building is a very handsome one, but scarcely large enough for the present needs. The work for the home will be continued.

Baltimore

—Rev. W. H. Dunbar, D. D., pastor of St. Mark's Church, has been elected president of the Ministerial Union of Baltimore, composed of more than 300 ministers of all denominations.

Buffalo

—William Hengerer, one of the most prominent Lutherans of this city, died December 3, at Los Angeles, Cal., where he had gone in hope of regaining his health. Mr. Hengerer was a member of the Church of the Redeemer, Rev. J. Luther Sibole, pastor, and was an active worker in and financial supporter of the Church at large.

Columbus

—The First Church, which pastorate was recently vacated by Rev. Charles K. Hunton, Statistical Secretary of the Luther League of America, has called Rev. H. W. Miller, Ph. D., of the Middlepoint parish, who assumed charge of his new work on the first Sunday in this month.

Cincinnati

—The new Sunday School Rooms of the Walnut Hills Church, Rev. Dana C. Johnson, pastor, were consecrated December 17. Rev. D. F. Garland, president of the Miami Synod, preached the sermon. The improvement has cost $3,500.

Pittsburg

—On Advent Sunday morning, December 3, the Rev. George J. Gongaware was formally installed as associate pastor of the First Lutheran Church, Grant street, in the presence of a large congregation, Dr. D. H. Geissinger, the senior pastor, performing the act of installation and the Rev. Luther D. Reed delivering the sermon. The occasion suggested devout gratitude and sincere rejoicing because of Dr. Geissinger's presence, who has again so nearly recovered from his illness of a year ago as to be able to officiate at this service.

Harrisburg

—The Rev. Stewart W. Herman was elected pastor of Zion Lutheran Church, to succeed the late Dr. Gilbert. Rev. Herman came to Harrisburg two years ago, and was Dr. Gilbert's assistant.

Minneapolis

—A recent religious census of Minneapolis, taken at the beginning of a revival movement among the Reformed churches showed that the Lutherans were a long way ahead of all the churches, even the Catholics, the Lutherans having over 10,000 communicants and thirty-six regularly organized congregations. The Catholics come next, followed in order by the Methodists, Presbyterians, Congregationalists and the Episcopalians, respectively. The result was a surprise to many that the Lutherans stand at the head.—Lutheran Church Visitor.

Duluth

—The cornerstone of the new church building under construction for the First Swedish Lutheran Church was laid November 26. Rev. L. P. Bergstrom officiated.

Portland

—The cornerstone of the new church to be erected by the Swedish Church in this city was laid November 26. The Rev. M. Larson, president of the Columbia Conference, Augustana Synod, delivered the address. The dimensions of the church are 83x38x20. The Gothic style of architecture is to be followed. The church has a membership of 425.

Miscellaneous

—The Lutheran Church Visitor prints the following: "A very cordial reception was given on December 12 by the congregation of College Church, Salem, Va., to their new pastor, Rev. Charles K. Hunton. The reception wa held in the church and there was a large attendance of the members. Dr. J. A. Morehead, president of Roanoke College, presided over the exercises. Mr. J. P. Houtz made

(*Continued on page 28.*)

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Secretary, PROF. R. BOGSTAD....Moorehead, Minn

NEW YORK.

New York City District

—The annual meeting of the New York District League will occur at Holy Trinity Church, Sixty-fifth street and Central Park West, on Monday evening, January 22. Election of officers and other important business will be transacted. The annual League dinner will be given on the evening of January 29 at the Hotel Vendome. Rev. M. S. Waters, Newark, and Rev. J. C. Seegers, Easton, Pa., will be the speakers. The Reading Circle maintained by the District League held a meeting at Bethany Church, in the Bronx, on Tuesday evening, January 2. The chapter on Lutheran Worship of "The Lutheran Manual" was read and discussed. In opening the discussion, Pastor Freas, of Bethany Church, gave a very interesting synopsis of the history of worship, showing how worship in the Christian Church is, in form, closely modeled after

that of the Hebrew in the Temple. Such study as the circle gave of the subject certainly must help the members to appreciate and enjoy and be helped by the beautiful forms of worship used in the Lutheran Church.

—The Luther League of Holy Trinity Church, Rev. C. Armand Miller, D. D., pastor, distributes Christmas gifts among the poor, especially those connected in any way with a mission which the church supports. The League maintains a well organized corps of committees to carry on this work. The sewing committee, for instance, begins its work months in advance.

—The newly elected officers of the Luther League of the Church of the Atonement, Rev. F. H. Knubel, pastor, are: President, William Messinger; vice president, Walter Kraeger; recording secretary, Miss Helen Gebhardt; corresponding secretary, Warren Judge; financial secretary, Miss Christine Schubert; treasurer, Miss Margaret Wessels; librarian, George Maule. The Junior League has elected the following officers: President, Harry Torborg; vice president, Fred Wilshusen; recording secretary, Lillian Austin; corresponding secretary, Fred Menke; financial secretary, Johannah Kraeger; treasurer, Charles Fink; librarian, Jennie Wilson. The Senior League contributed $75 to the church treasury last year.

—The Luther League of St. Paul's Church, Rev. F. Bosch, pastor, at its last regular business meeting, held on December 14, 1905, elected the following officers for the year 1906: President, Mr. G. D. Boschen; vice president, Mr. John Jaburg, Jr.; recording secretary, Mrs. O. Meurer; corresponding secretary, Miss G. von Dehsen; financial secretary, Miss O. Haeningsen; treasurer, Miss H. Rengstorf; librarian, Miss A. Hewel; critic, Mr. F. Bunger; musical director, Miss D. von Dehsen.

—At the annual business meeting of the Young People's Society of Gustavus Adolphus Church, Rev. M. Stolpe, D. D., pastor, 151 East Twenty-second street, held on Friday, January 5, the following officers were elected: President, Mr. F. H. Peterson; vice president, Mr. Thure Johanson; recording secretary, Miss Josephine Johanson; treasurer, Mr. Walter A. Borklund; corresponding secretary, Miss Hilda E. Wilson; financial secretary, Miss Anna O. Wilson; vice financial secretary, Miss Anna Peterson; librarians, Messrs. P. O. Evans and N. P. Benson and the Misses Agnes E. Wilson and Anna Bondeson. The treasurer's report showed that, financially, the year 1905 had been the most successful in sixteen years, the total receipts amounting to about $400, of which $168 was disbursed for the benefit of the church, while the greater part of the balance was expended for various purposes connected with the work of the Church at large.

—Recently a Junior Luther League was organized in Bethany Lutheran Church, Bronx, Rev. William Freas, Jr., pastor. The officers of this society are: President, Sophie Borgstede; vice president, John Damm, Jr.; secretary, Anna Gross, treasurer, Selina Frommer.

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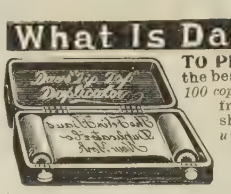

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Rhinebeck District

—The following have been appointed as the press committee of the Rhinebeck District Luther League: Mrs. A. R. Pardee, Rondout, chairman; Mr. Fred J. Walter, Rondout; Miss Jessie E. Hess, Valatie; Mr. Lewis H. Kluber, Jr., Saugerties; Rev. E. A. Ottman, Ancram; Miss Elsa Potts, Hudson; Miss Lydia Russell, Woodstock; Miss Bessie Moore, West Camp; Miss Alice Traver, Rhinebeck.

—The Luther League of St. Luke's Church, Valatie, held its semi-annual election of officers on January 7. The following were chosen: President, Mrs. Helen D. Richeliu; vice president, Mrs. Eva L. Reynolds; secretary, Miss Hilda Dexheimer; treasurer, Mrs. G. G. Whitbeck; organist, Miss M. Louise Davis. The treasurer's report shows all bills paid, including $8 for benevolence, and a small balance on hand. This society has pledged $6.50 per annum for the General Secretary's salary fund, and also the collections of the first Sunday in each month for missions.

Albany and Susquehanna District

—At the annual meeting of the Luther League of the Lutheran Church of the Redeemer, Binghamton, Rev. C. A. Ritchie, pastor, the following officers were elected: President, Mr. Willis Rector; vice president, Mr. William Bradt; recording secretary, Miss Anna Myeres; corresponding secretary, Miss Annie B. Merritt; treasurer, Miss Amelia Voight.

PENNSYLVANIA.

Philadelphia District

—The Luther League of St. Stephen's Church, West Philadelphia, at its annual meeting November 14, unanimously elected the pastor, Rev. F. W. Kretschmann, Ph. D., president of the League. The other officers elected were: Vice president, W. S. Raudenbush; recording secretary, Miss Eva Cleaver; corresponding secretary, Miss Evelyn V. Emery; treasurer, George H. Long; organist, George W. Weldy. Dr. Kretschmann was to have assumed his duties as pastor of the church December 1, but on account of the birth on November 15 and the death on Novem-

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ber 28 of an infant son, the beginning of his work has been deferred. The tenth anniversary of the Luther League of St. Stephen's Church was observed on November 12. The historical sketch of the League was read by Miss Eva C. Cleaver, and a "Poetical Prophecy," written by Miss Mary Welden, was contributed by Miss Evelyn V. Emery. Addresses were delivered by Rev. George C. Loos, pastor of Bethlehem Church, and by William C. Stoever, Esq., president of the Luther League of America.

—The twelfth annual convention of the Bucks, Montgomery and Chester District Luther League will meet at Trappe, Pa., on Thursday, February 22; sessions in the morning, afternoon and evening. Special interest is felt in this meeting on account of the historical connections of the old church at Trappe.

MARYLAND.

Baltimore District

—One of the local Leagues, through its parish paper, has offered the suggestion that all the Leagues of the district arrange to study a particular book or general subject at the same time, and to compare notes or make some other use of the knowledge acquired when the Leagues come together in the District meeting. It is suggested that such a plan might be mutually helpful to the Leagues that are studying and might help a League that is deficient in this respect to begin this kind of activity.

—The Young People's Association of St. Mark's Church, Baltimore, Rev. W. H. Dunbar, D.D., pastor, at its annual meeting in October elected the following officers: President, Calvert F. Stein; vice-presidents, Clarence H. Scherer and Miss Mary Armiger; secretary, Fred. C. Staib; treasurer, Ernest W. Kemp.

OHIO.

—The Luther League of the Glenwood Avenue Lutheran Church, Toledo, Rev. Fremont E. Leamer, pastor, presented recently to the church appropriate and handsome pulpit furniture. The presentation was made at a public meeting by Miss Bessie Wirick, president of the League, and accepted and consecrated by the pastor.

VIRGINIA.

—The Luther League of the First Church, Richmond, Rev. Charles A. Marks, pastor, made some changes in its order of work at the beginning of the new year, which have brought improvement in results. The devotional meetings are now held on Sunday instead of on Friday evening. After the League meeting the members attend the regular church service. The Topics are being used with good success. Eight new members were received at the first meeting of the year.

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OHIO.

—The Luther League of St. John's Church, Dubuque, is a strong and efficient working force of 125 members. The officers are: President, Hugo F. Mall; vice-president, Miss Dena C. Luz; secretary, Miss Bertha Bergman; treasurer, Walter Palmer. A course of lectures has been arranged for this season. Two of the course have been given—"Bismarck as a Christian," by Prof. Dr. A. Spaeth, of Philadelphia, and "Is Young America Well Educated?" by Rev. Dr. T. E. Schmauk, of Lebanon, Pa.

—The Luther League of the Church of Our Saviour, Jersey City, Rev. E. W. Fulper, pastor, elected the following officers for 1906: President, Miss J. Aadnesen; vice president, Mr. Norman Aitkin; secretary, Mr. Paul L. Meyer; treasurer, Miss Anna E. Meyer.

CHURCH ITEMS.

(*Continued from page 24.*)

an address on behalf of the church council, followed by Mr. Paul S. Davis, superintendent of the Sunday School, who delivered an appropriate address in behalf of that organization. Next came Mr. R. A. Goodman, who represented the Luther League. Dr. Morehead then made a pleasing address in behalf of the college. Rev. Hunton made an appropriate reply. The Roanoke Daily Times says: 'The new pastor is a very refined gentleman and apparently has the ability to make those with whom he comes in contact feel immediately at ease. His pastorate here starts in most auspiciously, and it is confidently expected that the present relations will be of a lasting character, to the upbuilding and growth of the church.' "

—Mr. J. M. Bentel, of Winchester, Va., has put on record in the office of the town clerk a deed conveying all his estate to the Lutheran Orphans' Home at Salem, Va., and to the United Synod for home and foreign mission work. Mr. Bentel is wealthy, and the gift is therefore of large proportions.

—Rev. H. Lind writes, in the Augustana of November 30, of a place called Wallace, Idaho, in which are thousands of Swedes. It is one of the later mining towns, and no church work had been done there until Pastor Lind visited the place. He assures the Mission Board of the Augustana Synod that if a proper missionary were sent the place would raise $500 toward his support from the beginning. There is no doubt that the board will send a missionary just as soon as it can find one.

—While the population of Canada during the past twelve years increased nearly 12 per cent., the membership of the Lutheran Church increased 45 per cent. Manitoba added 67 per cent. to its inhabitants; the Lutheran Church 150 per cent. to its membership.

—The new German Lutheran Trinity Church in Winnipeg, costing $21,500, and seating 1,000 persons, was consecrated recently. Rev. F. W. Henning is pastor of the congregation.

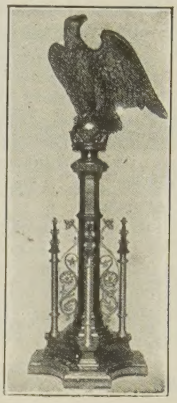
—A generous contributor, whose name is withheld, made a Christmas gift of $500 to the St. Matthew's congregation, Wilmington, N. C., which completely liquidates the indebtedness of the congregation. Pastor Kegley and his people are greatly rejoiced at this good fortune.

—The committee appointed by the Pacific Conference of the United Norwegian Church has decided to build the academy in Everett, Wash. Four sites were offered them there and they selected a five-acre tract on an elevation south of the town. The Everett Improvement Company donates two blocks valued at $5,000, the Chamber of Commerce $1,500, the Norwegians of Snohomish County, $15,000. The West Coast Academy seems to be assured.

—The late Miss Isabella Beers, of Bath, Pa., bequeathed the sum of $1,000 to St. John's Lutheran Church, of Bath, Pa., and a like amount to Rev. and Mrs. H. J. Kuder, of Siegfried, Pa.

—At the special Advent services of St. Mark's Church, Batesville, Ind., Rev. Arthur E. Gringel, pastor, forty-one new members were received into the church, making a total of seventy-five received during the six months of the present pastorate. The Sunday School numbers 100 members.

—Liberal bequests have been made to the work of the Joint Synod of Ohio by the late G. D. Simon, of Columbus, Ohio, amounting in all to $70,000, as follows: To Hermannsburg Foreign Mission, $10,000; to Joint Synod, for a theological professorship at Columbus, $20,000; for Board of Aids, $5,000; home missions, $5,000; for mission work in Pittsburg and Allegheny, Pa., $10,000; support of poor students preparing for the ministry, $5,000; for negro mission, $5,000, and for the seminary at St. Paul, Minn., $10,000. Benefactions made during his lifetime by Mr. Simon increase the total amount of his gifts to $100,000.



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—The new year has dawned most auspiciously in the matter of bequests and donations to Lutheran institutions. First came the announcement of the Mrs. Kleppinger bequest of over $5,000 each to Muhlenberg College and the Germantown Orphans' Home; next came the bequest of Miss Graef, of Germantown, who leaves her homestead, valued at $20,000, to the Orphans' Home, to be used as a refuge for superannuated ministers; then came the bequest of Mrs. Feightly to the General Synod, in the form of a home and property valued at about $50,000, to be used as a home for Lutheran widows and spinsters. But what overtops them all, and will bring good cheer to the friends of Mt. Airy Theological Seminary, is the handsome donation of $50,000, by a nameless friend whose heart God has moved, to be applied to the erection of the much needed library building. It is to be a memorial library in honor of the late Charles P. Krauth, D. D., LL. D., and is to bear his name.—The Lutheran.

The Secretary's Activity

Among Swedish, Norwegian, Danish and German Churches in Nebraska, Minnesota and Iowa

AT Fremont, Neb., the General Secretary participated in a fine rally. This meeting brought together the Swedish, Danish and German-English congregations. Good representations were in attendance from all the congregations, and all the pastors were present and assisted in the services. This meeting was of benefit to all the churches that took part. It promoted acquaintance on the part of the membership of the various congregations, and it was an object lesson to the community of the oneness at heart of the great Lutheran forces in this country.

One of the best District Conventions it has recently been our privilege to attend was that of the Twin Cities in St. John's Evangelical Lutheran Church, Minneapolis. The reports showed the district to be in good condition. The papers were practical and the discussions instructive. Such assemblages of our young people and laity stimulating an interest in church work and putting them in touch with each other in work for their Church, as one said to the Secretary, "has an inspiring effect." More, it means strength, aggressiveness and extension for the Church of our Fathers in the days ahead of us.

A Sunday was spent in Des Moines, Ia., in the midst of the Advent season. The morning was spent with the United Norwegian congregation. In the afternoon a meeting was attended in the United Danish Church. The pastor of this congregation is very deeply interested in the welfare of his young people, and is anxious to have them organize a Luther League. Early in the evening a largely attended meeting of the Swedish Young People's Society was also addressed. The closing service of the day was with a large audience gathered in the interest of the Luther League in the United Norwegian Church at the close of their regular Luther League meeting. The interest manifested in the work of the Luther League in the Capital of Iowa is greatly appreciated, and hopes are entertained for its larger growth.

Before us stretch the days and weeks and months of another year. Its future is veiled. But in this new year we see possibilities. Certainly for us all it should mean opportunity. If not all of us, at least some of us should make it mean achievement. To do something often takes courage and skill and exertion and perseverance. But to bring something worthy of ourselves to a successful conclusion is worth while, even at this cost. If the object is right, the finishing of it should enlist our efforts and ability. To labor and to wait may be necessary to accomplish the great end. Nevertheless the year we enter upon may be made a year of results for Christ and His Church if we are in earnest.

To appropriate Christ for ourselves and to live in firm reliance upon Him, belongs to faith and assurance. "The Christian's righteousness consists in a knowledge of himself as a poor sinner," says Luther, "who can never fulfill the law; yet he despairs not, seeing that his Lord came to his rescue by taking the law upon himself and rendering the required satisfaction." In this is a consolation and a defense that God has concerned himself about us. To have this as an increasing sense of His mercy within our hearts may be part of our growth in grace in this new year. As the years pass it is something of a real gain to grow Christward. LUTHER M. KUHNS.

One of the finest equipped trains in America is the Pioneer Limited on the Chicago, Milwaukee & St. Paul Railway, between Chicago and St. Paul and Minneapolis. The service on this train is excellent. Nothing is omitted that will add to the comfort of the traveler. Trying it, is believing it.

January Juniors

Correspondents in this Department Address Rev. C. Elvin Haupt, D.D., Lancaster City, Pa.

The new year has opened bravely. How much can we accomplish for our precious Master during this year?

A Few Simple Suggestions.

The habit of reading aloud and cultivating the choice of the best possible selections is worthy of all commendation. These may be cut out of old periodicals and assigned to the members of the League to be committed and recited at the meetings.

If your Junior League is under the direction of a committee of the Older League, pray do not wait until the hour of meeting of the Juniors to arrange your exercises. The chairman of the committee may be in charge, another worker may lead the music, a third may have charge of the roll, and each, in fact, have some share in the work that is being dore. The committee should meet, plan and persevere.

Perchance some little souvenir of the League may be occasionally given as a surprise and token of regard. A pretty picture, a bookmark, a wall card, a certificate, a calendar, a leaflet, a booklet or the like may prove your interest in the Juniors and be a strong incentive to fidelity.

Try to have little papers written by the Juniors on the topics that are discussed. Many suggestive subjects can be devised on other planes; such as home, school, church, the street, play, traveling, visiting, writing letters, honesty, truth, kindness. These ought to be prepared at home and brought to the meeting to be read for the benefit of all.

Little chats on Christian morals, good behavior and interesting passing events are excellent if enriched with worthy anecdotes, good illustrations, etc.; such as the young enjoy.

A good work for the Juniors would be the placing of a copy of our Lutheran books in the library of your Sunday-school.

Are your Juniors memorizing? How many of them can mention in proper order the books of the Old and New Testaments, or name ten persons in historic succession between Genesis and Revelation? How many can recite five of the psalms correctly? How many know by heart Mary's song or that of aged Simeon? Do all know the commandments, the Apostle's Creed and the Lord's Prayer?

Is your League in any way fighting the drink-evil, the tobacco-habit or the unruly tongue?

Perhaps a suitable plan would be to assign to each Junior a verse of Scripture by giving them merely the Book, chapter and verse (thus: Ps. 51:2, Ps. 23:6, Ps. 19:13, Ps. 25:21, Gen. 7:5, Prov. 3:21), to be taken home on small slips, and, when found, learned from the Holy Book and brought for the next meeting to be recited at roll-call.

"Straighten up, then! Stand erect! You are a child of the Infinite King. You have royal blood in your veins. Emphasize it by your bearing. One who is conscious of his kinship with God, and of His power, and who believes thoroughly in himself, walks with a firm, vigorous step, with his head erect, his chin in, his shoulders thrown back and down and his chest well projected in order to give larger lung capacity. He is the man who does things.

"You cannot aspire to or accomplish great or noble things so long as you assume the attitude and bearing of a coward or weakling. If you would do noble things you must look up. You were made to look upward and to walk upright, not to look down or to shamble along in a semi-horizontal position. Put character, dignity, nobility into your walk."—From Success.

An Acrostic

I.

Look yonder, o'er the whitening plains;
Unto the hills lift up thine eyes;
The harvest waits, her golden grains
Have ripened 'neath propitious skies.
Enter the field; the hill ascend;
Rest not until the harvest end.

II.

Let no dark cloud thy courage daunt;
Ere hoary Winter's blight shall kill,
An hundredfold of seed and plant,
Garnered, shall God's great storehouse fill.
Up! Onward press, fear no fatigue!
Endure! God bless the Luther League.

—Mary Welden.